

MAY 1960

FEDERATION

news



## Dear readers :

**D**URING the week immediately following the World Teaching Conference at Strasbourg, about 200 of its participants will be travelling, by train, bus, ship, plane, or car, to a country which everyone who knows even a little about the roots of Western culture, or who has followed the Apostle Paul in his missionary journeys, has often longed to visit: Greece! However, they will not be going primarily out of touristic, cultural, or "Pauline" interest, but to take part in the Federation General Committee, which will meet in Anatolia College, Salonica, August 9-23. For Europeans this will mean an interesting journey on their own continent: for Asians, and for Africans from East, Central, and Southern Africa, a stopover on their way home; for North and Latin Americans and for West Africans, an extension of an already long trip to France. But for all it will mean participation in this most important event in Federation life, which takes place every three or four years. For the General Committee is the supreme governing assembly of the WSCF which makes decisions — we hope under the guidance of the Holy Spirit — about all aspects of the Federation's life.

### *Powers and duties of the General Committee*

Let us look first at what the By-laws say about the "powers and duties of the General Committee":

a) to review the progress and position of the Federation;

b) to determine the general policy and program of the Federation for the period to the next meeting of the General Committee, and the best means of carrying out the objects of the Federation;

c) to adopt the budget and to make provision for securing the funds needed;

d) to elect Officers, eight members of the Executive Committee, and Secretaries for the coming period, and to give them such instructions as may be called for;

e) to take action on applications for the recognition of Affiliated and Associated Movements of the Federation;

f) to deal with matters referred to the General Committee by the constituent national Movements, and by other bodies;

g) to consider and act upon proposed changes in the Constitution.



From this it is obvious that the main task of the General Committee is to survey the present situation of the Federation and to decide on policy and program for the coming period. Clauses (c) to (g) describe some concrete organizational aspects of its work.

### *The General Committee as a business meeting*

The General Committee program therefore unavoidably includes a number of business sessions. It is in this part of the meeting that many, even the majority, of the participants very often feel at a loss. The WSCF has grown so much since the war that its organization is anything but simple. In an attempt to face this problem, the Executive Committee, which is responsible for planning the program of the General Committee, has decided that in the first session, immediately following the traditional roll call, approval of minutes, adoption of the Rules of Order of the By-laws, the appointment of the Nominating and Credentials Committees, etc., there should be a detailed report by the General Secretary, giving the participants an over-all view of the present situation of the WSCF. Discussion of this report in another session will help everyone to reach a deeper understanding of the problems the Federation faces today.

But this will not be the only report. Two others are planned: one on the Life and Mission of the Church program, and the other by the Treasurer, who will try to interest all participants in accounting, budgets, and money-raising. Within the series of small committees which will work on different aspects of the Federation's life during the second half of the General Committee, there will of course be one on Finance, and also on the Mutual Assistance Program. But it is believed that the whole General Committee should understand something of the financial implications of the Federation's growth.

Amendment of the Constitution and revision of the By-laws — both necessary to meet new situations — will also take place in early sessions. Documents dealing with these questions have already been circulated to the member

### *Salonica*



Movements, and we shall not try to describe their contents here. It is hoped that all delegates will come briefed on the action to be taken.

The election of the eight Officers and eight Members-at-large who compose the Federation Executive Committee is another important element of business at the General Committee. As soon as appointed, the Nominating Committee begins its work, and should, within twenty-four hours, present to the General Committee a list containing one name for each place to be filled. This is not at all an easy job, owing to the need for balanced representation of different church traditions and parts of the world, as well as for the participation of women and students. Since any member of the General Committee may put forward alternative proposals, elections may consume a good deal of time.

Publications, which will be dealt with by one of the committees, the program of meetings, the appointment of staff and the planning of their travels — these are other questions upon which the General Committee must make decisions. The Executive Committee (the old meeting together with the new as soon as it is elected), which acts as Steering Committee, is responsible for presenting proposals on these matters.

### *The life of the Federation in its member Movements*

It often happens that the most enriching element of a General Committee meeting is the sharing of knowledge of regional, national, and local situations. Sometimes what is happening in a very different context throws light on the problems of a particular SCM. In past General Committees only members of the Survey of Movements Committee had the privilege of hearing the reports of Movements related to the Federation (more than seventy today). It has been decided that at the meeting at Anatolia College this committee should deal only with the more technical questions, such as the granting of affiliated or associated status to SCMs applying for such recognition, or advising Movements facing particular problems. The descriptions of regional and national situations will be presented in six evening plenary sessions. These will be open to the public in the hope that, in spite of it being vacation time, a group of Salonica students and other interested people in the town will join the General Committee to hear about the situation of Christian students in six different parts of our world. The Federation Secretaries with special responsibility for the different regions will chair the sessions, in each of which several students and student leaders will participate. A very brief description of each national situation, as compared with that at the time of the last General Committee, will be followed by an analysis of the main problems faced in the different areas. Perhaps these sessions more than anything else will help General Committee participants to grasp the very essence of the life of the WSCF.

### *Some other committees*

The General Committee members will be divided into committees during the second half of the meeting. Several have already been mentioned : Finance,







Mutual Assistance Program, Publications, and Survey of Movements. The others are equally important.

The Tutzing General Committee created a University Teachers' Committee through which the WSCF maintains relations with this important part of the academic community. At Salonica members of this committee, plus other competent General Committee participants, will assess what has been done in the past four years and plan for the period ahead.

The High School Work Committee will have a similar task. Much has happened within the Federation since Tutzing, in the field of high school work, yet much has still to be done to reach a clearer vision of the place of schools work in the total life of the Federation, or perhaps better, of the responsibility of the WSCF for high school work.

Two other committees will deal with new aspects of the life of the Federation. In line with one of the recommendations made by the last General Committee, a consultation on work in teacher training colleges took place in 1959 in Bath, England. The findings of this meeting and the thinking of many Federation members must be brought together in order that we may know how to proceed in this rather new field.

Even newer within the WSCF is the concern for establishing relationships with Moslem students. Last October an international team of thirteen was sent to North Africa with this specific purpose. The team drafted a series of concrete recommendations which it presented to the Federation. This whole question of relationships with Moslem students is not a simple one for a world organization whose member Movements find themselves in very different situations vis-à-vis Moslems. What can the Federation do to help each of its concerned Movements to be fully Christian in its attitude towards Moslem students? The Committee on Relationships with Moslems will have to give answers to this question.

There will also be a Committee on Ecumenical Work Camps. The last Executive Committee meeting heard a report from a Secretary of the World Council of Churches' Youth Department with which the WSCF co-operates in this field. It was decided that at the General Committee there would be a special committee "to deal with all questions relating to work camps, their program and policy, giving special attention to the relationship between the Federation and the World Council of Churches at the following points among others: recruitment of leadership, co-operation at the national level, instruments of co-operation at the international level".

Each of these committees will have four sessions of two hours each, and three to four plenary sessions will be devoted to the presentation of their reports.

### *Study Commissions*

Members of the General Committee will also be divided into three Study Commissions which will begin meeting in the first week, and it is in these groups that the most important work will be done. Through the confrontation of differing Christian view-points arising out of varying circumstances comes a deeper understanding of the main problems facing the Federation and

its member Movements. The reports prepared by such Commissions and presented to the whole General Committee have frequently in the past provided guidance for student Christian work at the world, regional, national, and local levels.

When the Executive Committee was setting up the program of the General Committee, it felt that the main issues facing the WSCF and its member Movements at present could be grouped under three headings: Politics, Education, and Christian Community, and for each of these there will be a Study Commission. But all three subjects include far too many questions to be dealt with properly in six sessions, and the Executive Committee had therefore to limit the Commissions to the most fundamental issues. They chose the following:

Politics — The WSCF and SCMs in Politics; Race; Peace

Education — The Theology of Education; Education in a Technological Era; Theological Education

Christian Community — Worship and Bible Study; Theological Tensions; The Federation and the Ecumenical Movement; Leadership in the SCM and in the Federation

It would be hazardous to pretend that this is the best of all possible choices, but it is reassuring to know that during its meeting the General Committee may decide to tackle questions not included in the program planned by the Executive Committee.

Fundamental questions which need to be considered anew (*e.g.* the Federation and its Movements in politics, worship and Bible study in the student Christian community), burning questions which we cannot escape (*e.g.* the Christian attitude and convictions in racial matters, the *raison d'être* of the Federation in the present stage of the ecumenical movement), and new situations which force us to tackle questions previously considered marginal (*e.g.* education in a technological era, leadership in the SCM and the Federation) — all these need to be studied carefully on this unique occasion when such a variety of Christian student opinion is represented. If the commission work is done with the sincere desire to listen to what God wants to say to the Federation and to obey him, it will have long-lasting results.

### *The Life and Mission of the Church*

The Study Commissions will undoubtedly find inspiration and help in all that is said and discovered at the World Teaching Conference at Strasbourg, which is part of the Federation's study program on the Life and Mission of the Church. But the General Committee will also have to take concrete decisions about the way in which this LMC program is to be carried on. It is proposed that during 1961, 1962, and 1963 this program should be continued, intensified, and made more concrete in the various regions of the world. If the Federation does decide to pursue the LMC study in this way, many questions still remain to be answered: what kind of a study program, what sort of publications, what type of meetings, how many, when, where, and with what leadership, etc.



After a plenary session during which an effort will be made to assess in a general way the Strasbourg conference and the lessons it has taught, the General Committee delegates will go into regional groups, where they will draft their main proposals for the carrying on of the LMC program in their area. The Executive Committee will be responsible for combining these in an overall plan to be presented to the General Committee as a whole for discussion, amendment, and approval. Then the regional groups will meet again for two sessions to work out in as much detail as possible the part of the plan which relates to their continent.

### *Worship and Bible study*

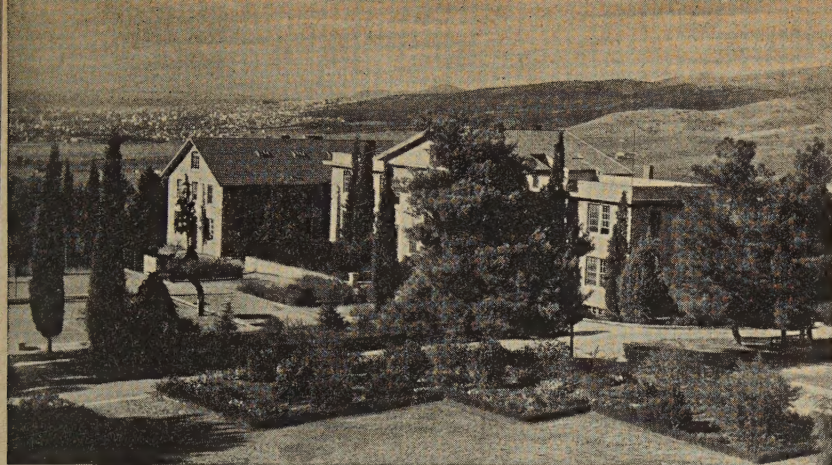
It is obvious that the program of the General Committee will be terribly heavy. We must then remember that "except the Lord build the house they labour in vain that build it". Worship and Bible study, during which we shall listen to God and let him mould our thinking, are absolutely fundamental. Detailed plans have therefore been worked out for both. Main services will be held at the opening and closing of the meeting, on Sundays, and also on the evening of the 65th anniversary of the WSCF; morning services will be according to various traditions, and evening prayers will include intercessions. Two chaplains will organize and lead the worship life of the General Committee, watching that it works as a worshipping community. As for Bible study, on every other day during the first week a biblical exposition will be included in the morning worship service. Immediately after the participants will go into small discussion groups for further study of the chosen passages, which it is hoped will throw light on the three main subjects of the Study Commissions.

### *Meeting the Orthodox world*

It is not by chance that the General Committee will meet in Greece. The decision to hold it there was taken with the very clear purpose of providing Christian students from the Western Church tradition (the majority within the Federation) with an opportunity to know the Orthodox Church and the Eastern Christian tradition. In the present stage of the ecumenical movement it is often recognized that "Western" Christians are ignorant of their fellow "Eastern" Christians and of the depth and richness of their spiritual life. We are grateful to the two Greek Movements related to the WSCF — the Student Christian Association and the Student Christian Union — for having agreed to the General Committee being held in their country. Students and student leaders from all continents will thereby have an opportunity to broaden their ecumenical experience.

The General Committee meeting in Salonica will be the third in the history of the Federation to be held in an Orthodox environment: the first was in 1911 at Prinkipo, Turkey, and the second in 1935 in Chamcoria, Bulgaria. One General Committee in an Orthodox country every twenty-five years! This is certainly not enough! However, we might ask: is there any opportunity to get acquainted with the Orthodox Church during a General Committee meeting, with its heavy and important program? It is true that the delegates to Salonica are going primarily to take part as fully as possible in the General





*Part of the campus of Anatolia College where the WSCF General Committee will be held*

Committee. Therefore many elements have been included within its program which will underline the Orthodox reality : one of the evenings set apart for a survey of the situation of SCMs around the world will be devoted to the Movements in Orthodox countries and to Orthodox Movements elsewhere ; on Sunday, August 14, the whole General Committee will attend the Holy Liturgy celebrated at the St. Sophia Cathedral in Salonica ; on the previous evening there will be an introduction to the Holy Liturgy, and on the Sunday afternoon the participants will divide into groups which will visit neighbouring villages and discover the life of a local Orthodox parish ; in the evening there will be an address on the Orthodox churches. Moreover, one of the chaplains will be an Orthodox, and on several occasions morning prayers will be in the Orthodox tradition. Thanks to the presence of a good number of Greek helpers, of several guests of honour, and of observers from Greek organizations, there will be significant Orthodox participation in the General Committee. Finally, there will be few General Committee delegates who will not take at least two or three days to see something of Greece, and everywhere they go they will sense the influence of the Christian faith in its Orthodox tradition.

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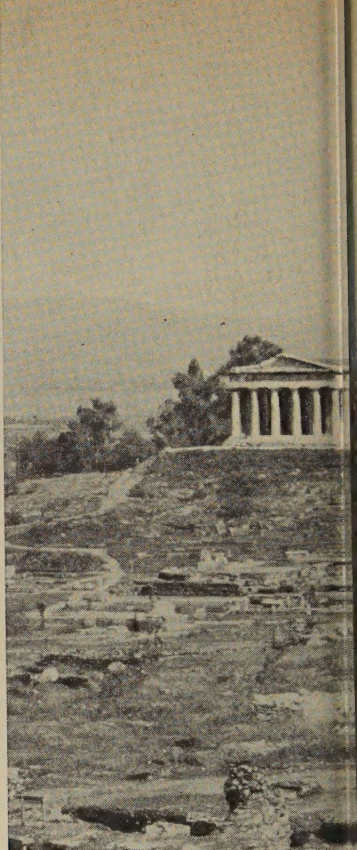
Seldom has a General Committee had such an important task : meeting the Orthodox world, planning for the Life and Mission of the Church program, undertaking new studies, making decisions about an increasing number of activities. Its own worship life will not provide adequate spiritual strength, and its success will depend on the continuing intercessions presented to God by all members of the WSCF, individually and in groups. We therefore ask all our readers to pray that God will pour out abundantly his Holy Spirit on this meeting of the General Committee.

Yours sincerely,  
VALDO GALLAND

# Orthodox Greece

EFTHIMIOS STYLIOS

SCU International Relations Secretary



IN August 1959 the Greek island of Rhodes welcomed the Central Committee of the World Council of Churches, and just one year later Salonica will receive the General Committee of the World's Student Christian Federation — an outstanding event for both the guests and the hosts. To Rhodes came the “great”, the mature; to Salonica will come the students, the new Christian generation. The former gained some excellent impressions from their experiences in Orthodox Greece, and we trust that the young people will do the same. The sole object of this short introduction to Orthodox Greece is to make it easier for members of the General Committee to come to know us, and thus to contribute in some way to the success of the meeting.

Visitors to Greece usually come with abundant knowledge of *ancient* Greece and its splendid civilization. They have all heard of the Acropolis, the Parthenon, Socrates, and Plato, for throughout the civilized world much has been written about the wonders of the culture and civilization for which





the whole of humanity is indebted to ancient Greece. This country has been the birth-place of poets, philosophers, orators, scientists, and artists who have excelled down the centuries. Even to this day men of letters and artists throughout the world draw inspiration from the ingenious masterpieces of ancient Greece. Not only do the ruins of many of these architectural and artistic marvels remain for the visitor to see, but ancient Greek tradition permeates all of modern Greek life today. Greek names can still be heard at the *agora* <sup>1</sup>, meetings are still held at the *Arios Pagos* (Mars Hill) <sup>2</sup>, Plato is taught in the schools, and Leonidas' challenge, "Let them come and take them" <sup>3</sup>, is still hurled at the invaders of our time, although in a more laconic

<sup>1</sup> A popular meeting place of ancient Athens.

<sup>2</sup> The Rock of Ares, at the Acropolis of Athens, where the city council met.

<sup>3</sup> "*Molon lave.*"

form — the one word “*Ochi*” (No). Thus ancient and modern Greece constitute a continuous and renewed reality.

We repeat : a renewed reality ! For Greece’s wealth does not lie only in her ancient pre-Christian traditions. The birth-place of Sophocles and Aristotle has been enriched by the Greek-Christian tradition and civilization, whose foundations were laid by St. Paul at *Arios Pagos* in Athens, and which reached its culmination in Constantinople. St. Paul, who is *par excellence* the apostle to the Greeks, founded churches throughout the country (at Philippi, Salonica, Verroia, Athens, Corinth, Crete, Nicopolis) and in Greek towns in Asia Minor. These developed into strong centres of Greek Christian civilization. Without rising against the Romans in the fourth century A.D., the Greeks, thanks to the power of Christianity, succeeded in obtaining their national political unity and freedom. The Byzantine empire, which lasted a full thousand years, was not a Roman empire but the Hellenic nation itself : ancient Greece resurrected ! Greece was reborn thanks to the impulse of Christianity. This period is of such importance for Greece that Charles Diehl has said : “Modern Greece owes more to Christian Byzantium than to the Athens of Pericles and Phideas.”

The splendour of Byzantium, however, was followed by 400 years of Turkish slavery, during which the Greek nation faced anew the danger of destruction. Nevertheless, this time the people were Christians : they were politically enslaved but spiritually free ! During those dark centuries the Orthodox Church stood firmly as the only consolation of the sufferers and the salvation of the nation under the Turkish yoke. It was the Church that finally lifted the nation from slavery and restored its freedom. The power of Christianity alone worked the miracle that occurred in 1821 when the nation rose from the dead. Without its divine power, “the name of Greece would live today only in libraries and in the memories of a few” (Zambelios). As our national historian, K. Paparigopoulos puts it : “The Hellenic nation has been saved only through its alliance with Christianity.”

Thus the Hellenic nation, with a free life span of only 130 years (and only fifty years for northern Greece), strengthened by these powerful traditions, was able to survive the unimaginable trials of war during the past twenty years, when it suffered the depredations of Fascists, Nazis, Bulgarians, and Communists. Not only was Greece unsubdued, but during these trying years developed a unique economic and intellectual activity.

Throughout these trials the Orthodox Church always stood by her suffering children, caring for them like a tender mother and supporting them with incredible self-denial and sacrifice. In 1922 it put almost all of its facilities at the disposal of the 1,500,000 refugees from Asia Minor. Five hundred priests, executed mainly by the Communists (1944-49), became the new martyrs of our country. Soup kitchens were organized during the occupation, and thanks to them thousands of children were saved. After the war the Church repatriated 700,000 refugees and rebuilt 1,000 churches.

All of these events have strengthened the links between the Church and the Greek nation. Church life is actually considered to be an inherent part of the life of the nation : local church customs assume a national character. The



celebration of Easter, for example, takes the form of a national festival. The celebration of March 25, Independence Day, which is a purely national holiday, is the most beautiful expression of the interweaving of Church and national life; the Annunciation of the Virgin Mary is celebrated on the day on which the Greeks rose against the tyrants in 1821, thus giving birth to the free Greek nation.

Many popular customs, such as the so-called *exelasis*, the help given in the husking of corn for weak fellow-villagers on certain Sundays (*paracalia*), and the offer of material aid to the poor (*psychico*) are mainly of Christian inspiration. The most characteristic element in all popular customs is undoubtedly brotherly love, *i.e.* the most fundamental characteristic of Orthodoxy. This love marks particularly Easter which is a typical popular festival. Easter day is a day of love. The vesper (*Hesperinos*) held on that day is called "love", as during this service gifts are given to the congregation, chiefly "red eggs", the red colour symbolizing the blood of Christ and the "breaking" of the eggs, after the enacting of the Resurrection in the Holy Liturgy, the rising of Christ from the grave. The heart and soul of the Orthodox are fully revealed in this festival which is expressed simply in two words, "Resurrection — Love".

There is an ever-growing appreciation among non-Orthodox Christians of the religious revival and activities of the Orthodox Church of Greece. The frequent visits of foreigners to Greece, particularly since the second world war, have contributed to this. The results of such visits are evident in the books, treatises, and articles published in foreign countries and giving, with commendable accuracy, impressions gained by non-Orthodox visitors of the situation of the Church of Greece<sup>1</sup>. A very interesting report has also been written by Mr. S. Vittis, former General Secretary of the Student Christian Union, on the SCM of Greece<sup>2</sup>.

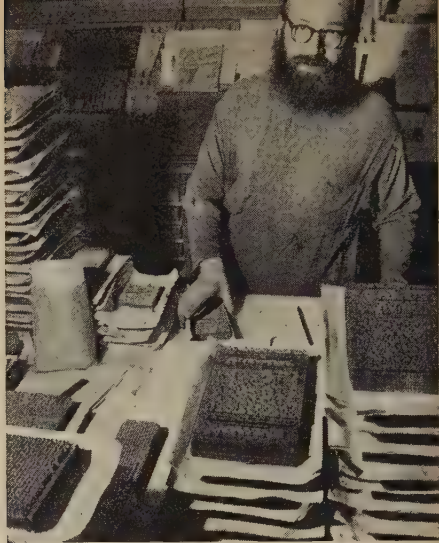
I want now to describe briefly the activities and organization of Christianity in Greece. Following the liberation in 1821, the Church, imbued with the blood of thousands of "new martyrs" — Orthodox priests and laymen — came to life once more. Worship, which had been the guardian of doctrine and morals during the dark years of slavery, was revived. Preaching and participation in Holy Communion formed the core of this revival. Sermons are heard in almost every church, and believers of all educational and social levels participate by the thousands in Holy Communion. There are Sunday schools for young children and meetings for adolescents. Efforts in this field are encouraged by the publication of Christian books and periodicals, whose circulation surpasses that of all other Greek publications. The number of issues of the periodical *Zoe* (meaning Life) circulated during the period 1907-57 is equivalent to three for each of the 1,700,000 Greek families! The Holy Synod works through the Apostolic Diaconate which has expanded its activities into all sectors of church life. It runs a school for women social workers and boarding houses for men and women students. The Church is greatly

<sup>1</sup> Some of these are: *The Waters of Marah*, a book by P. Hammond; articles in *The Eastern Churches Quarterly* and *The Christian East*, both periodicals, and the newspapers, *France Catholique*, *La Croix*, *Journal de Genève*, *Svenska Dagbladet*, etc.

<sup>2</sup> *The Student World*, I, 1958, pp. 85-89.



*A member of the Orthodox Church  
from a village in northern Greece*



*A printing shop operated by the  
Greek Orthodox Church*

# The Greek Orthodox

*Candle making in an orphanage run by the Greek Orthodox Church*







*This Greek painter carries on the tradition of church art*

# church

*Pictures by John Taylor,  
World Council of Churches*



*Service in a great Greek Orthodox cathedral*

*The Greek Orthodox Church puts great emphasis on Sunday schools.  
Many of the teachers are students.*



assisted in its task by numerous Christian movements, the principal ones being the Zoe Movement and the Christian Orthodox Unions, in Athens and in the provinces.

The Orthodox Church of Greece is one of approximately fifteen self-governing national churches which comprise the Eastern Orthodox Church. All Orthodox churches, with a total membership of 150,000,000 believers, recognize as honorary Chief Patriarch the Ecumenical Patriarch of Constantinople, although he has no administrative authority over them. At the head of the Church is the Holy Synod composed of twelve bishops who change every year. It is presided over by the Archbishop of Athens (at present Archbishop Theoclitos). Greece is divided into sixty-six dioceses, with a bishop responsible for each. While bishops recognize the authority of the Holy Synod, it cannot interfere with the detailed running of the individual dioceses. Each diocese is divided into parishes which include all the inhabitants of the Greek towns and villages. The population is religiously homogeneous; out of 7,992,744, 97.9% are Orthodox. The churches of Greece are numerous, majestic, and chiefly of Byzantine style. Byzantine churches dating from as far back as the fifth century A.D. are to be found everywhere. These are considered as a link with the ancient Church and traditions of worship. In many places in and near Athens (Kapnikarea, St. Theodoroi, St. Eleftherios, Daphni) there are Byzantine churches of exquisite workmanship which date back to the eleventh century A.D.

Finally, a few words should be added about the attitude of the Greek people towards non-Orthodox Christians, both Catholics and Protestants. The Greek Orthodox have unfortunately had many bad experiences with Western Christianity, in the form of the Crusades and proselytism, from both of which they have suffered cruelly. These utterly reprehensible and anti-Christian activities have caused, and still do cause, deep bitterness among the people, and have created an attitude of suspicion and doubt about the sincerity of the "Franks", as non-Orthodox Christians are usually called. It should be pointed out that this attitude is widespread and constitutes a strong shield in the defence against proselytism. Sincere and coordinated efforts to bring about a change must be made by both the World Council of Churches and the ecumenical movement in general. The two ecumenical conferences at Rhodes and at Salonica are a good beginning.

The Orthodox Church, the government, and the Greek people look forward to welcoming the General Committee of the Federation with the innate courtesy which is characteristic of them, and to extending to their guests traditional Greek hospitality. The Greek people have suffered greatly from the Christian West; it is now time for the Greek Orthodox Church to experience its affection and respect. The Church has kept intact the doctrines of Christianity, Orthodoxy itself. Accordingly, this Church of ecumenical synods and ecumenical scholars will welcome unreservedly every ecumenical endeavour for the realization of the *Una Sancta*. In its daily prayers, the Orthodox Church never fails to entreat the Head of the Body of the Church, the crucified and risen Jesus, "the Light of the World", and to pray to him "for the peace of the whole world, for the good estate of the holy churches of God, and for the unity of all".





*The Angel Musician  
Strasbourg Cathedral*

*Photo courtesy French Tourist Office*

CHARLES LONG

# Strasbourg

THE World Teaching Conference on the theme "Christ's Ministry to the World and Our Calling Today", to be held in Strasbourg, France, July 15-31, marks the half-way point in the WSCF's six-year emphasis on the Life and Mission of the Church. Nearly three years of preparation at every level of the Federation's life lead up to Strasbourg. Behind us are : important national and regional conferences — Rangoon, Edinburgh, Athens, Montpellier, and others ; the LMC study outline series translated into many languages ; special issues of *Federation News* and *The Student World* ; initial doubt and uncertainty followed by unmistakably growing interest, prayer, and discussion among students everywhere ; the generous support and encouragement of churches, and the eager co-operation of senior leaders of the ecumenical movement. All this, and yet it would be a mistake to say it was only preparation for a conference. All this has become in itself a *movement* for the

Life and Mission of the Church, of which Strasbourg will be only a further development and a part, a movement which will not come to an end in the summer of 1960.

Already we are looking ahead beyond Strasbourg to the next stage of study and rededication. The General Committee, meeting a month later in Salonica, will have to ask what, through this LMC movement, God is calling the WSCF and its membership to undertake in the next three years. How can we best formulate the common understanding of our mission that is emerging? What does it imply for our witness in the university, for our churches or their missionary programs, for our own individual lives? What are the particular tasks to which God calls his Church in different parts of the world in the face of different social and political conditions and the relative strength or weakness of the Church in each nation? How can the WSCF best help students to face these questions and give concrete expression to their missionary concern? Is our original plan the right one—to hold another series of Federation-sponsored conferences, this time on a regional basis, for SCMs in Africa, Latin America, East Asia, etc.? If so, such a program would take at least until 1963 to carry out, and the Strasbourg conference will not only give us clues as to its content but serve also as a training course for leaders of national and regional studies during the next three years.

#### *Who will be there?*

Nearly 700 persons from more than seventy national student movements and other countries where SCMs are not yet established. Of the total number of participants approximately 400 will come as representatives of SCMs or national delegations, 100 will be chosen by other ecumenical organizations (WCC, YMCA, YWCA, etc.), more than 100 will be in the category of leaders and speakers, and the rest will be interpreters, ushers, office staff, and official guests. Approximately half the conference will come from the so-called younger church areas of the world. It is hoped also that strong delegations, including some leaders of the conference, may come from China, Russia, and several countries of Eastern Europe. Those who have already registered include members of most of the major Protestant, Anglican, and Orthodox Churches. Roman Catholics and conservative evangelicals will be represented among both the speakers and the regular participants of the conference. Perhaps the majority, but not all, of the 700 participants will be students in the technical sense. In addition to senior professors and church leaders present, many will be student pastors, SCM staff, young teachers, "Y" secretaries, and the like. Strasbourg will be truly ecumenical, in the broadest sense.



### *What is it all about?*

The Life and Mission of the Church, of course. But that could cover a multitude of things, both sins and sermons ! Can we sharpen the focus a bit ? Do we dare to predict the particular emphases that will emerge when everything depends on such unpredictable factors as how well prepared the participants will be, how they will respond to one another and to the guidance of the Holy Spirit, and what will be said by speakers who already warn us they will say what God leads them to say no matter what titles we assign to their addresses ! There are rumours abroad that this conference has been planned to communicate a new "party line" to Federation functionaries. If so, the line has not yet been communicated to those responsible for making the arrangements. But we are reasonably sure, at least, about the *theme*, the *method*, and who the *speakers* will be.

### *A teaching conference*

First a few words concerning the method. Much has been said and written, pro and con, about the idea of a "teaching conference" (see, for example, *The Student World*, IV, 1959). Here only a few remarks need be made.

1. Students, by definition, have something to learn — and not only from each other — or else they would not be in university. Everyone has certain *opinions* about the life and mission of the Church or the SCM, but the crisis facing the churches and the student movements is far too serious for mere discussion. It would be quite irresponsible for us to go on much longer arranging conferences simply to stimulate erotic friendships, exchange of opinions, and to give one another cheap mutual encouragement. We need to learn from one another, yes, but we need also to engage one another in disciplined, prayerful, and profound study, and to submit ourselves humbly to the instruction of others.

2. These "others" will include some who are our seniors in the Church, whom we ask to "teach" us not just because they are famous men, but because they have been wrestling all their lives with the same problems that confront us in new ways today. In effect we ask : "What has God taught them that we too may learn ?"

3. Whether this proves to be truly a teaching conference — whether there is any real communication between the generations, at the frontiers of Christian thought — will depend in large measure on how well the "students" do their homework. Will they have read all those preparatory papers ? Will they be familiar with the central issues and the terminology in which (at an international conference) they must be discussed ? Will they know anything except their own local branch of church life and its problems ? One hesitates to be

optimistic at this point. If there is a weakness in our choice of method, it may be here. If students at Strasbourg do not know the ABC of their Bible, there will be little profit in pressing on to the XYZ of theological and missionary perplexities.

4. The method of teaching at this conference includes not only lectures (there will be on the average two lectures a day), but also other forms of study. A team of chaplains, under Peter Kreyszig of Germany, will provide for worship and pastoral counselling, that we may seek first of all to be taught by the Word of God and his Holy Spirit. Secondly, private study will be encouraged by the provision of a reading period each afternoon and a conference library for the use of seminar and tutorial groups. Thirdly, each student will be assigned to a group of 15-20 persons who will meet together each evening for two weeks under the leadership of a tutor, for further discussion, study, and prayer together. The whole evening will be given over to the work of these tutorial groups. They are seen as the key to the whole program, its continuity and development, in relation to the needs of each participant. The tutors themselves will be men and women of pastoral gifts and broad ecumenical experience including, for example, Esdras Costa of Brazil, Eugène Mallo of Cameroon, Fr. Makary el Souriany of Cairo, Johannes Aagaard of Denmark, Odeh Suardi of Indonesia, and such well-known SCM leaders from Britain and North America as Steven Mackie, Ruth Wick, David Paton, Philip Zabriskie, and Harry Morton — thirty-five in all. Finally twenty or more seminar groups will be organized, each to deal with a specific subject more systematically and in greater depth than will be possible in the lectures or general tutorial groups. Each seminar will have as faculty not one person but a team of two or three international experts on the subject. Seminars at Strasbourg will be not only "special interest groups" for the benefit of participants but "working parties" for the benefit of the WSCF as a whole. Each group is expected to produce a written report to serve as a basis for further study and action by the WSCF and its member Movements in the next stage of the LMC program. Here are the themes of some of the seminars: (The Life and Mission of the Church and) Problems of the Big City; Evangelism in the Modern University; Conversion, Personal Decision, and Koinonia; Christian Nurture, Word, and Sacrament; Christian Witness in Society; Peace in the Atomic Age; Scandalous Divisions and False Unities; Art and Witness; Uprooted People.

#### *"Christ's Ministry to the World"*

It would be a mistake to think of the lecture series at Strasbourg as a "course" following the orderly development of some pre-determined syllabus.





That would assume that we had already found the answers to the central questions we are asking. In fact there are many gaps in our program, and it is not always easy to see the logical connection between the subject of one speaker and that of the next. Some of the gaps are there on purpose ; the planning committee was fearful that the program was already too heavy and something *had* to be left out. Also, some of the disorder is more apparent than real. There is, we believe, an inner logic, in the sense that all the speeches are different approaches, by different *persons*, to the *same subject* : "Christ's Ministry to the World and Our Calling Today." Having said that, it is still true that the lecture titles can be classified roughly under the following sub-themes, although for unavoidable reasons they will not be delivered in exactly this chronological order :

First there is a group of six addresses or sermons, by Richard Shaull (Brazil), D. T. Niles (Ceylon), Lesslie Newbigin (IMC, London), J. L. Hromadka (Czechoslovakia), and Franklin Clark Fry (USA), on different aspects of the Incarnation and the Ministry of Christ to the World. Professor Freytag of Germany once said : "To be a Christian is to be part of *God's* mission to the world." Only if we understand this can we begin to understand, as Christians, our own calling or the mission of the Church or even the nature of the world in which we live. God's mission is uniquely revealed in the person and work of Jesus Christ.

Thus the emphasis in the first part of the Strasbourg program will not be on the solution of urgent practical problems of Christian action but on the theological, biblical, and especially Christological foundation of all our life and work together.

But our theme is Christ's ministry *to the world*. If we say we cannot know the truth about the Church or the world apart from Jesus Christ, it is also our assumption that Jesus Christ himself is known to us only through the realities of the Church and the world. Our Lord is not a theological idea but a *living* Lord. Re-examination of the life and mission of the Church is made necessary in part by profound changes in the world, which is not only ours but, in a more basic sense, his world. We have talked much about revolution. The problem of the churches is that they live and witness in a world that in many respects is no longer the world in which they themselves developed. But do we or our churches understand the real extent and significance of the social, political, intellectual, and scientific revolutions that have occurred and continue to occur? A second set of introductory lectures will deal with these themes. Speakers are expected to be: M. M. Thomas (India), Françoise Florentin (France), and Michael Polanyi (Britain).

Then, the ministry of Christ and God's mission to the world are known to us in and through *the Church*. This is also the clearest form of "Our Calling Today". What does it mean to be the Church at this moment in history? The central portion of the Strasbourg program will concentrate on some of the crucial questions raised in our day about the nature and mission of the Church and especially the basis of its unity and renewal. W. A. Visser 't Hooft, General Secretary of the World Council of Churches, has been asked to give a series of three lectures, which might best be summarized by the title of the first, "God's Son, God's People, God's World". He will attempt to share with us some of the fruits of half a century of study and encounter within the ecumenical movement, indicating to what extent a "consensus" has been achieved among leaders and theologians throughout the whole world concerning the nature and calling of the whole Church.

These lectures are to be interspersed with others from different points of view, some conflicting with this "ecumenical" perspective and some supplementing it. There will be a Roman Catholic speaker, Fr. Jérôme Hamer of France. Kenneth Strachan (Costa Rica) will speak to the subject from a conservative evangelical point of view. We hope that other leaders may be able to come and speak of the Church on the basis of their experience of Marxist revolution in their own countries. D. T. Niles will deal, in two lectures, with missions as a focus of our calling in the Church and, secondly,



the relation between missions and our calling to unity. Finally an historical perspective will be contributed by such speakers as Mikko Juva (Finland), and Hans Hoekendijk (Netherlands), who will remind us of how the Christian understanding of the life and mission of the Church has not remained static since biblical times, but has developed and changed in response to different historical conditions and to changes in theological convictions concerning the Lordship of Jesus Christ.

### *“Our Calling Today”*

The second week will be completely given over to study of certain aspects of the new situation within which the Church is called to life and mission today. First, in what sense are we ourselves called to be the Church in the world? We are called to be the Church as laymen and laywomen — to be a people with its own identity and common life yet participating fully in the life of the world. The re-discovery of the apostolate of the laity will be discussed from the Roman Catholic point of view by Father Hamer, and from the point of view of the ecumenical movement by Hans-Ruedi Weber of the World Council of Churches. We are called also to be the Church in the world as students in our universities. John Deschner (USA) will speak on this dimension of our vocation. And we are called to be the Church through the fellowship of the WSCF, and thus Valdo Galland of Uruguay is asked to speak on “The Mission of the WSCF”. If this group of lectures reminds us that we are called to live not only *in* the Church but at the frontier of Church and world, the remaining lectures will try to define more precisely the nature of the contemporary world within which we must bear our witness. What seem to be the most important points of creative encounter on the “frontier between faith and unbelief” today? We have asked several speakers who have been personally involved in this encounter to tell us of their experiences under the following headings: The Christian Message to Men without Religion (Kathleen Bliss of Britain); Witness in a Marxist Society (Johannes Hamel of Eastern Germany); Witness in the World of Labour (Masao Takenaka of Japan); The Encounter of Christianity and Islam (Kenneth Cragg of Jerusalem); Witness amidst Racial and Cultural Tension (Henry Makulu of Northern Rhodesia), and Witness in a de-Christianized Continent (José Miguez Bonino of Argentina).

Finally there is our calling to personal commitment in the light of the total life and mission of the Church. With this in mind the conference will conclude with two summary addresses by Philippe Maury and Philip Potter, and a closing service of rededication led by one of our chaplains, Samuel Selvaretnam of Ceylon.

entmythologisierung  
KOINONIA  
UMBRELLA  
CONFRONTATION  
REIN  
C  
conferenceship  
FELLOWSHIP  
Soborno  
MISSIONIZE  
ENGAGEMENT



# My Last General Committee

(or Confessions of a Conference Addict)

Reprinted by request from *Federation News* May-June 1956.

Raison d'être



My dear Successor, Stu Movement :

As THE shadows lengthen and dusk dims on a long and happy SCM career, I would like to pass on to you some advice in preparation for your trip to Greece this summer. At my advanced age (I will be twenty-four next month, you know), I felt that I could no longer stand the rigours of another General Committee.

Here, then, are some words of wisdom from one who has spent some of the best forty-hour days of his life at Federation meetings :

1. *Preparatory documents.* There are two schools of thought in regard to the cloud of blue, pink, yellow, and white papers which will descend on you. One school believes that you should read the preparatory materials. The other school believes that you should not. In fact, neither does. For those, like yourself, living in remote areas, the whole point is irrelevant because they will not reach you until you return home after the conference. Even at the General Committee it is probably wise not to read the documentation too carefully, since it may be an embarrassment for the WSCF Secretaries who theoretically prepare them but actually have them done by their office secretaries (who know more about the various concerns than anyone else in any case). Besides, as one leading Federation personality holds, reading preparatory documents tends to prejudice one's mind.

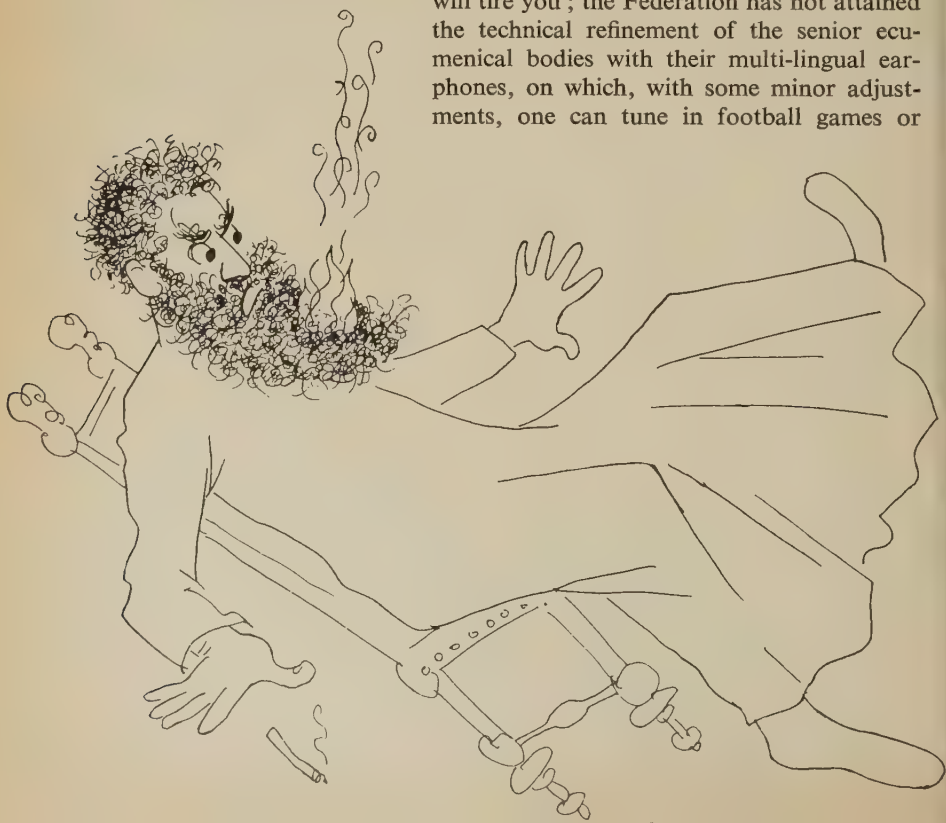
*...the technical refinement of the senior ecumenical bodies with their multi-lingual earphones...*

*(Any resemblance to any person, living or dead, is purely coincidental)*



2. *Travel instructions.* Your contribution may be nullified by not attending the right meeting. It is, therefore, advisable to read the travel instructions. There is an unconfirmed report of one delegate (following the usual abstemious practice outlined under point one) arriving three days late in New York for a meeting which was actually taking place in Paris. There is also a story (again unconfirmed) of a delegate spending a week at an "SCM" conference before discovering that it stood for "Society for Care of Marsupials"; he said later he thought the worship services of the meeting somewhat eccentric, but his ecumenical training had stretched his liturgical tolerance to almost superhuman limits. The point is that all international meetings are deceptively similar. (N.B. The instructions should not be taken *too* literally. A chap turned up at one conference equipped only with a towel, a bar of soap, and a notebook because, as he put it, "that wuz all I wuz asked to bring". It is also worth mentioning that the train and bus schedules in such instruction sheets are invariably wrong, and the addresses and telephone numbers as well; the statistics on those who fail to show up at all as a result of these aberrations are still incomplete.)

3. *Committee work.* Don't attend too many of the plenary sessions at the General Committee. For one thing, they will tire you; the Federation has not attained the technical refinement of the senior ecumenical bodies with their multi-lingual ear-phones, on which, with some minor adjustments, one can tune in football games or



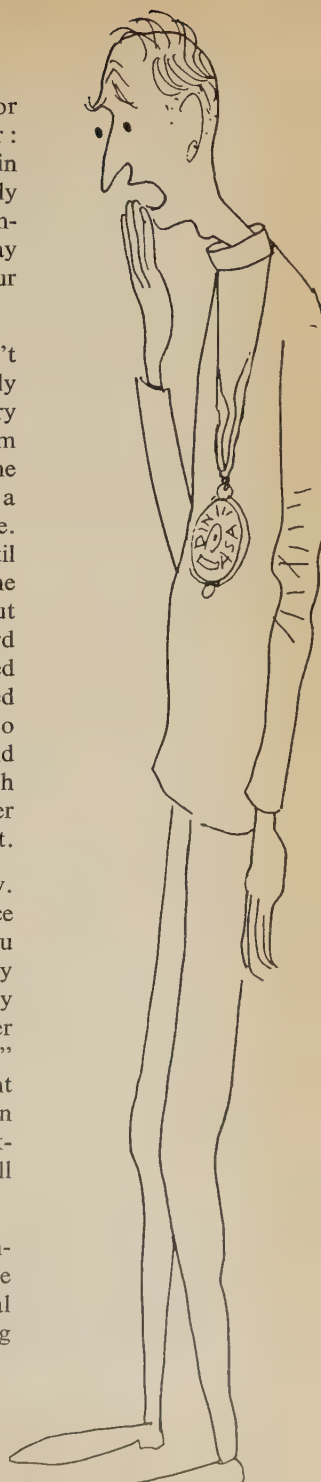


symphonic concerts during long-winded speeches. For another thing, most important decisions are made either : a) months before ; b) in the sub-committees ; c) or in the back rooms of local cafés in the hours immediately preceding and following midnight. Furthermore, listening to all of the speeches may confuse you and may even, though this is unlikely, cause you to rethink your position.

4. *Other delegates.* There is an old saying, "Don't judge an ecumaniac by his covers". One can hardly stress this too strongly. I remember vividly the sad story of two General Committee delegates who shared a room for two weeks without speaking to each other. The one was a dark, exotic figure with long black robes and a full beard ; the other was a tall, ascetic Nordic type. They got along tolerably well with sign language until the last day of the General Committee. Then, to the surprise of his roommate, the black-robed man let out an unmistakable Anglo-Saxon expletive when his beard caught fire while he was lighting a cigarette. It turned out they were both Americans. The man with the singed beard was an All-American football player from Ohio State studying on a Fulbright scholarship in Athens, and he had assumed that his blonde roommate was a Swedish bishop, having mistaken the photographic light-meter hanging around his neck for an ecclesiastical adornment.

Of course, this may also work in the opposite way. There is always the chance at a Federation conference that the young fellow in shorts, whose toothpaste you habitually pinch in the morning and whose theology you habitually correct in the discussion groups, may turn out to be a bishop of the Church of Ceylon. In later years, these are what they call "non-theological factors" in unity negotiations (e.g. "his ecclesiology is all right but he's a toothpaste snatcher"). In general it has been found wise by experienced conferees to avoid back-slapping and practical jokes until the delegates list is well memorized and faces matched.

5. *Conferenceship.* As you are well aware, SCM gatherings offer unparalleled matrimonial prospects to the unattached. This has given rise to the fundamental principle : *Be Kind To Other Delegates.* The girl sitting

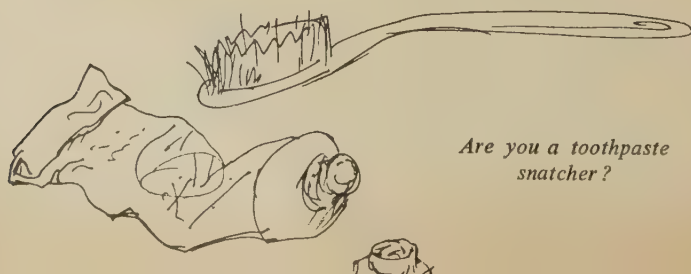


next to you in the Bible study group may be your future wife ; matrimonial prospects are often dimmed by rude remarks about her exegesis or aspersions on her intelligence. There is another fundamental principle which should be heeded : *Be Discreet*. The attractive young lady whom you invite out for a walk to discuss the morrow's agenda may turn out to be the wife of a General Secretary who : *a*) is insanely jealous ; *b*) was trained as a Commando during the war to strangle people with his bare hands. The possibilities for confusion on this delicate subject are complicated by the informal habit in Federation meetings of using only first names and of the recent practice of some well-known SCM figures of maintaining their maiden names after marriage. Some legislation may have to be enacted on this thorny issue at the next General Committee.

Speaking of names, another pitfall for the uninitiated is nicknames. The chap sitting at the end of the table whom everyone calls "Vim" may be cracking jokes, and the fellow called "Lesslie" may be wearing a sport shirt, but before you start improving their theology or pulling them on their ecumenical history, it is probably just as well to know that they may be the General Secretaries of the World Council of Churches and the International Missionary Council. Once again, let me remind you, memorizing the name list has saved many a budding ecumenical career from premature withering.

6. *Communication*. One of the charming things about the Federation is that you can use any known language in the discussions and will almost certainly be misunderstood. And if you hear your own language, you will probably not recognize it. This is only partly a question of linguistics ; any confirmed ecumenist sprinkles at least three foreign words in every sentence he utters. This gives everyone the *feeling* that he understands what has been said, without ever being able to pin down controversial points. A basic vocabulary of twenty-five foreign words will probably keep your head above water for the first week and by then you will have picked up enough new ones to sustain you until the end.

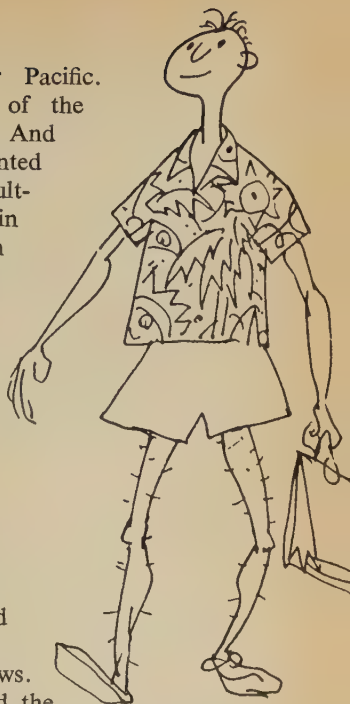
Then there is the skilful use of jargon. At the present, the "umbrella", first raised at Bièvres in 1950, reigns supreme, though some of the *cognoscenti* now favour "reinforced umbrella". "Confrontation" and "relevance" have had long and useful lives, but a new threat is looming on the horizon in the form of "missionize" — it may sound too much like a car polishing wax to gain universal acceptance. "Fellowship" used as a verb is doing well in America, but there are hopes that this monstrosity may



*Are you a toothpaste  
snatcher ?*



not have the vitality to bridge the Atlantic or Pacific. *Raison d'être* persists in spite of all the efforts of the French delegates to retire it to decent obscurity. And "secular anthropology" was destined for unprecedented overuse until it almost wrecked a political consultation in Paris; there it caused hopeless deadlock in which half the delegates thought the discussion which centred on it was about Barthian eschatology and the other half about the Folies Bergères. After that it was abolished by a fiat of the Executive Committee. In brief, when you have mastered "entmythologisierung" (to be practised in private at least twenty times before use), "challenge", "strategy", "koinonia", "engagement" (failure to distinguish between the French and English forms can be catastrophic and may lead to public ridicule by the General Secretary), and "sobornost" (not to be confused with "goulash"), you are prepared to enter the Federation arena. Confidence is of the essence. Even misused and mispronounced, a foreign word is always more effective in a General Committee discussion than a plain, ordinary one that everyone knows. Your own countrymen won't know what it means and the man whose language you have mangled won't recognize it, so you are perfectly safe. But don't overdo this. While confidence is essential, persistence is disastrous; enlarge your foreign vocabulary or perish, as the old saying goes. Or as another ecumenical scribe has it, jargon is golden. Silence should be resorted to only *in extremis*. And never forget: *ad astra per aspera*.



*A bishop ?*

7. *Reports*. These are the duplicated materials which fill up the space in your baggage left by the shirts, towels, socks, and handkerchiefs which you have left strewn in hotels, trains, friends' homes, and conference laundries since leaving home. Reports are also useful for providing materials for speeches when you return to your SCM; however, some have found them disturbing since they seldom show any relation to the actual General Committee discussions and decisions. As one Federation veteran has said, "I don't care who reports as long as I write the reports".

Let your conscience be your guide. May your first General Committee not be the last, as it was mine; wide is the gate that leads to the Executive Committee.

Existentially yours,  
Senior Friend.

# My brother and I are one<sup>1</sup>

HERLUF M. JENSEN

General Secretary of the National Student Christian Federation, USA

AT THE time of this writing, March 25, well over 1,000 college and university students have been arrested for having challenged segregation laws and customs in the United States.

Lunch counter sit-in demonstrations have been held in over sixty towns in twelve Southern states. Sympathy stand-up and sign-carrying demonstrations have spread like wildfire from campus to campus in the North and in the western part of the country. White students pledged support to the campaign.

In at least five states, tax-supported colleges and universities are under pressure from state governors and legislatures to clamp down on Negro students demonstrating against the social and legal injustice of a democracy for whites only.

It all began quietly enough when four Negro students from North Carolina's A & T. College entered a Greensboro variety store February 1, and sat down at a lunch counter reserved for whites. The group sat quietly until the store closed. They were not served.

On following days students returned in larger numbers. Their action caught on among other Negro and white students, and demonstrations spread to other North Carolina cities, jumped to seven other Southern states within days and touched off sympathy demonstrations in the North.

In some colleges the students were quick to organize. Chosen leaders knew when students would be free from classes. They could even argue that the students could take their text-books with them and read them peacefully at the counters since nobody would bother to serve them.

<sup>1</sup> Reprinted with kind permission of *The Lutheran*.





City and state authorities were puzzled as to what to do. With rare exceptions the demonstrations followed a rigorous discipline of non-violence. The instruction sheet used by students in Nashville set forth the following rules of discipline that students were to observe :

- "Don't strike back or curse back if abused.
- "Don't laugh out.
- "Don't hold conversations with floor walkers.
- "Don't leave your seats until your leader has given you instructions to do so.
- "Don't block entrances to the stores and aisles.
- "Show yourself friendly and courteous at all times.
- "Sit straight and always face the counter.
- "Report all serious incidents to your leader.
- "Refer all information to your leader in a polite manner.
- "Remember the teachings of Jesus Christ, Mohandes K. Gandhi and Martin Luther King.
- "Remember love and non-violence.
- "May God bless each of you."

Before beginning a demonstration students would gather quietly to receive last-minute instructions. Students who could not maintain the discipline were told that they would help the demonstration by staying away. Frequently hymns and the national anthem would be sung followed by a recital of the Lord's Prayer just before the students left the campus.

Three states with legislatures in session considered bills aimed at the "sit-ins". Not wanting to give any grounds for a constitutional decision that

might upset the practice of segregated eating facilities, city and state authorities were hard pressed to find legal grounds upon which to take action.

In some cities the demonstrations were called "parades", and students were charged with parading without the proper license. Some lunch-counter managers painted "no trespassing" signs which could be hauled out on short notice. In Tennessee, authorities discovered that students could be charged with "conspiracy to obstruct commerce".

Four days of demonstrations in Chattanooga, Tennessee, ended in violence. Negro students at Montgomery, Alabama, were threatened by Governor John Patterson with expulsion from Alabama State College.

In Nashville, Tennessee, students at Fisk University, Tennessee A. & I., and the American Baptist Theological Seminary, both Negro and white, took part in demonstrations in several stores. In one the police left the store. According to reports, students were attacked and beaten but refused to be provoked into attack. Finally, police re-entered the store and arrested a large number of students, but did not arrest any of those who had attacked them.

James Lawson, a Negro student at Vanderbilt Divinity School, was singled out by the local press and radio as alleged leader of the movement. An ordained Methodist minister, who had served a three-year term as missionary in India, he was known among Christian students since 1950 as an ardent pacifist and committed Christian. He was in the final months of completing requirements for his bachelor of divinity degree at Vanderbilt.

On March 2, the executive committee of Vanderbilt University's trustees ordered Lawson either to withdraw from the university or be expelled. The following morning, Chancellor Harvie Branscomb announced that Lawson had been expelled. The next afternoon, Nashville police marched into First Baptist Church and arrested Lawson on the charge of conspiracy to obstruct commerce. His stay in jail was short lived. At first refusing to accept bail, he was released the same evening when all the members of Vanderbilt Divinity School's faculty joined pocketbooks in posting \$500 bail.

Reaction to the Nashville events was felt throughout the nation. An interracial fellowship of Christian students in Louisiana, formed as an ecumenical study group as a result of the Ecumenical Student Conference held last December at Athens, Ohio, appealed to hundreds of campuses calling for letters of protest.

The United States National Student Association, involving over 300 college and university student governments, called for sympathy demonstrations. Students at Oberlin University (Ohio) collected over \$2,000 as a legal defence fund for Lawson. The central committee of the National Student Christian



Federation issued a pastoral "Letter to Christian Students", and distributed it to over 10,000 students and 3,000 groups.

By March 9, 111 faculty members of Vanderbilt University, including twelve department heads, had issued a statement deploring "the intolerance that is the fundamental cause of the Nashville disturbances" and commending "the students of Nashville's Negro educational institutions and their supporters, including members of the Vanderbilt Divinity School faculty and student body, for conducting themselves with patience and forbearance under extreme provocation".

In the meantime, demonstrations were continuing elsewhere and spreading to other campuses, as bands of students organized and went through accelerated training programs and workshops in the techniques of "passive insistence".

On March 6 a near riot was averted in Montgomery. On March 15 over 500 students were arrested in Orangeburg, Rock Hill, and Columbia, South Carolina, and at Atlanta, Georgia.

The pastoral "Letter to Christian Students" sought to give theological support to participants in the demonstration by trying to clarify the relation of law to civil order, non-violent resistance, and the question of academic freedom and responsibility.

It pointed out that "law and custom which undergird the civil order are not the embodiment of absolute values", but a "manifestation of a particular fabric of social relationships" which stands under God's judgment and is in constant need of scrutiny and change. Christians must accept responsibility for bringing about such change in submission to God's will and out of concern for the human being. The letter described civil disobedience as a justifiable means of protest against the wrongness of particular laws or customs "which can be used responsibly, and with restraint, as a vehicle for seeking a less discriminatory civil order, but not for the destruction of the civil order itself". Students were urged to become acquainted with the issues and "to pray for those involved, and to search for avenues by which they may creatively participate in this work of God in our midst".

During recent weeks the demonstrations have continued and spread to new campuses. In several theological schools classes have been suspended for entire days while the student body debated the events in the light of Christ's teachings.

On March 23, 350 Yale Divinity School students met for a service of prayer, then marched silently with most members of the faculty in a sign-carrying demonstration around Central Green in the heart of New Haven. Later they went out in small teams to call upon a large number of student lodging homes urging owners to accept Negro students. They also took up an

offering of several hundred dollars for the Legal Aid and Scholarship Fund established by the National Student Christian Federation for arrested and expelled college and university students.

Demonstrations have been held in public libraries, art galleries, and even segregated congregations.

Two months of demonstrations have given to the nation, and particularly to the South, a powerful witness to the growing insistence of the Negro community for abandonment of social customs and economic practices which do not recognize the inherent dignity of all human beings. Members of the community, both Negro and white, concerned with working for a larger measure of racial justice, have discovered a powerful method for giving expression to their concern. The growing economic power of both Negro and white who wish to use it in an effort to destroy segregation, will increasingly have to be recognized.

The Christian motives of many of those involved in the demonstrations, the rigorous observance of the disciplines of non-violence sometimes in the face of degrading provocation, the response of students from everywhere, are testimony to the fact that contemporary youth can be stirred into concerted action.

If the demonstrations express impatience with the slow progress of integration, how long can this impatience be contained? When will students, denied service at lunch counters, ask whether the services of the Church must be equally denied?

Perhaps we in the Church should now make it clear that there is only one distinction — between those who accept and those who reject the reconciliation with God wrought in Jesus Christ. Since Christ I am no longer just my brother's keeper, but in Christ I and my brother are one. This creed dictates our action.

## FEDERATION FILMSTRIP

The British SCM has produced a filmstrip on the WSCF, together with a commentary, which with some slight alteration could be used in other countries. There are three main sections of fifteen pictures each: the history of the Federation; a variety of places and people around the world; the kinds of activity through which students today can participate in the Federation's life. Copies of the filmstrip and commentary can be ordered from the British SCM, Annandale, North End Road, London N.W. 11, England. Price: 5 s.

# COMMUNIQUE

## OF THE CONSULTATION BETWEEN THE INTERNATIONAL UNION OF STUDENTS AND THE WORLD'S STUDENT CHRISTIAN FEDERATION

PROFESSORS and students from Argentina, Bolivia, Brazil, Bulgaria, China, Colombia, Cyprus, Czechoslovakia, Ecuador, Finland, France, the German Democratic Republic, the German Federal Republic, Great Britain, Hungary, India, Indonesia, Japan, Madagascar, Poland, Sierra Leone, Sudan, Uruguay, the USA, and the USSR met in Prague, Czechoslovakia, from April 25 to 28, 1960. This Consultation was convened jointly by the International Union of Students and the World's Student Christian Federation, following two similar previous consultations, one in Vienna (1955) and the other in Bièvres (France, 1957). The participants discussed problems under the general heading of "Science and the Future of Mankind", devoting particular attention to the two sub-themes, "Scientific discoveries — a promise or a menace" and "The meaning, conditions and demands of general disarmament". The purpose of the meeting was to enable the participants to meet together, to explain their own convictions, and to understand those of others.

During this Consultation, many different views and conceptions were expressed, but the conversation was always carried on in a very frank, open, and friendly spirit. This atmosphere enabled participants better to understand one another and one another's point of view. In the course of the discussion, participants tried to make clear the philosophical, religious, or political convictions which guide them in assuming personal positions in cultural or political matters.

There was general agreement on the need to make students and intellectuals more conscious of their responsibilities in relation to burning issues of our days — the peaceful application of the stupendous scientific developments of our time; the threat of atomic tests and the need to bring about their cessation; the urgency of disarmament, and the preservation of peace.

While new scientific discoveries were seen as opening up bright perspectives for the future of mankind, it was seen that they can also be misused to the detriment of society and humanity, especially if peace is not preserved, and that there is a large responsibility to be fulfilled in this connection by students and intellectuals.

Atomic warfare represents certainly the most obvious of such misuses of scientific discoveries. Much attention was therefore given to the problems of general disarmament. It was generally agreed that all efforts should be made towards mutual understanding, peaceful co-existence, friendship, and co-operation among nations and peoples. It was felt that it would not be impossible to realize general disarmament if the present relaxation of international tensions were to continue progressing, and that students could greatly contribute to this change of the international and political climate.



It was also noted that, among its many beneficial results, general disarmament would permit vast and valuable increases in economic assistance to underdeveloped countries and in further improvements in the fields of education and culture.

All participants agreed that students should, through appropriate channels, make all efforts, everyone in his own country, to influence public opinion and especially public authorities in all these vital matters. They expressed their hope for fruitful results both from the Summit Meeting in Paris and from the Ten-Nation Committee on Disarmament in Geneva.

All participants recognized the value of such meetings as this Consultation; they provide opportunities for honest and friendly confrontation and thus contribute to better understanding between people of different nations and convictions, on the basis of personal friendship and of sincere efforts for knowing and understanding one another's convictions and opinions. The participants therefore expressed their hope that the future would provide many more opportunities for meetings of this kind.

On behalf of the participants of the Consultation:

PHILIPPE MAURY  
General Secretary  
of the World's Student  
Christian Federation

JIRI PELIKAN  
President  
of the International  
Union of Students

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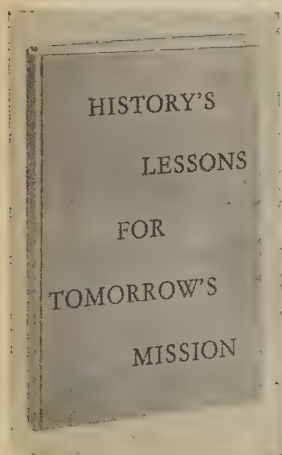
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## FRANCE

*The National Committee of the French SCM, meeting following its National Congress, adopted the following resolutions on the Algerian war and on the problems raised by development of nuclear energy :*

The French SCM meeting at Montpellier, April 10-14, 1960, is disturbed at the complacency with which large sections of nation and church accept the six-year-old scandal of the Algerian war.

It takes note that six years of struggle have revealed the inherent characteristics of this war : in spite of numerous official provisions, secret information continues to be used as a means of maintaining order, and psychological action continues to burden consciences ; further, the camps for regrouping and the assignment centres are still the causes of intolerable misery. We confess that we are implicated in all this.

Painfully aware of the inability of French Christians to make a true judgment in the situation created by the Algerian war, the French SCM appeals to the Church Universal to join Christian communities in our country for precise enquiry and intercession in this field.

Remembering that though the Christian is a loyal citizen, his obedience to the state is never unconditional, the French SCM calls upon the parishes to make a real and sincere effort to inform themselves about the situation in Algeria and the significance of the war which is ravaging her. It calls upon them not to forget those of their members who are directly involved in this war, but to seek perseveringly with them what forms their witness can take, and to remain in full solidarity with all who are there, even if their choice is to withhold obedience.

Concerned to demonstrate our solidarity with all those who are more directly affected by the war, it hopes that a greater number of pastors, laymen, and SCM members especially, will take up work in Algeria for a prolonged period.

It asks that in view of the church's need for freedom in relation to the state, the question of army chaplaincies should be reconsidered, and expresses the wish that the chaplains' department should be attached to the church and not to the army.

Finally, it wishes to recall that if each member of the church must feel concerned in the Algerian drama, the vocation of Christians is to bear the suffering without passion, and to bring peace wherever that is possible.

\* \* \*

In view of the successive atomic experiments made by France with the purpose of creating a nuclear striking force, the National Committee of the French SCM desires to emphasize the importance it attaches to the extension of the thinking that has already begun in study-circles and in articles in *Le Semeur*.

The National Committee therefore invites groups to form study-circles on the problems raised by nuclear energy, which puts at man's disposition a monstrous destructive power which threatens our very existence. Already conditions of life in France are deeply affected by the creation of this force, not only on the plane of scientific research and its application, since the use of this energy, even for peaceful purposes, is not without its dangers, but also on the social and political plane,



since it puts an excessive strain on the budget and threatens peaceful international co-existence.

The National Committee :

- 1) Encourages each SCM :
  - to arrange lectures and meetings on these questions.
  - to take an interest in the fight of various movements against atomic armament, and possibly to join them, so that SCM students as a whole shall be aware of and informed about this problem.
- 2) Calls upon all members to ask themselves whether they ought not to oppose atomic armaments, in their professional work as well as in political associations.

## PAKISTAN

*Extracts from a report of his travels by the General Secretary of the Pakistan SCM :*

In Karachi, well over half the students have a full-time job and attend lectures in the early morning or late evening. There is no residential Christian college for Protestants, and most students have long distances to travel in very crowded buses. It is remarkable amid such difficulties that Karachi manages to have an SCM at all.

Yet there are about 112 Protestant Christian students in Karachi and the SCM tries to cater for these. It has a membership of about 45, and it succeeds in holding a number of meetings during the year. Last year there was a memorable all-day conference by the sea ; in the spring SCM members arranged free coaching classes for Christian students (though none came) and a member of

SCM gave classes in theology to those who were about to take the Christian theology examination for the F.A. degree. Karachi University has theology as one of the compulsory subjects, and up till now the courses have been based on Roman Catholic doctrines and textbooks. One enterprising Christian student actually took up Islamic theology — a courageous thing, to be the one Christian among a class of 300 Muslims, and what is more the lecturer occasionally asked this student to state the Christian point of view ! SCM members should do more of this sort of thing.

More recently, during the floods in which several students suffered, some members did a survey of flood damage and losses among Christians, and last month a number of students took part in a day's work camp for all Karachi Christian youth organizations at Manora. This is the outermost tip of Karachi harbour, and there is a small chapel near the lighthouse. This is to be used as a special youth centre for the Christian youth in Karachi, and the work camp was arranged to improve and repair the chapel...

Drawing in new students and improving the spiritual life of the Union seem to be Karachi SCM's big tasks for the coming year. There are also other concerns, such as establishing regular lectures in theology for Protestant students, finding a way for providing Christian fellowship for nurses and nursing students who work under very difficult conditions... and establishing good working relations with other Christian youth groups...

Please remember Karachi SCM in your prayers, especially the new Executive Committee, and its plans for work for the year.

May

FEDERATION NEWS

No. 2, 1960

Published five times yearly by the World's Student Christian Federation, 13 rue Calvin, Geneva. Annual subscription : Sw. frs. 4 ; 5s. ; \$ 1.00. Orders may be sent to Federation headquarters or to national SCM offices.



# WSCF World Teaching Conference

*"Christ's Ministry to the World and our Calling Today"*

STRASBOURG, FRANCE, JULY 15-31, 1960

## WSCF General Committee

SALONICA, GREECE, AUGUST 9-23, 1960

Let us pray for :

- the national SCMs and their representatives as they prepare for and take part in these meetings, that in confession and thanksgiving they may share their understanding with other Movements, and use the experience of the conferences to move ahead with God's help in response to the challenges of today.
- the churches which are represented through their members in these conferences, that this may be an opportunity for them to see their responsibility in the task of Christian witness in the university, and for the renewal of their life under Christ their Lord.

Let us pray for the World Teaching Conference in Strasbourg :

- that the participants may listen in humility to God's Word for them, opening their minds and hearts to his truth.
- that students and seniors may receive new insight and respond in deepened commitment, as they understand their part in the life and mission of Christ's Church.
- that the WSCF Life and Mission of the Church project may move from this meeting more deeply into the life of national and local SCMs, as they seek to understand their concrete obedience, and that through this special emphasis God may use the WSCF for the renewal of the SCM and the Church.

Let us pray for the General Committee in Salonica :

- that the various participants may learn from one another's traditions as they face the demands our Lord has placed upon them, especially in this opportunity to meet in an Orthodox situation.
- that the WSCF Officers, Staff, and Executive Committees, both old and new, may receive strength and wisdom for the heavy responsibilities they bear.
- that the Holy Spirit may guide those who plan for the Federation in the coming years.

May God abundantly grant his grace and blessing to these gatherings.

His many friends in the WSCF who have thought of and prayed for *Carl Lund-Quist*, one of our Vice-Chairmen who has been ill for some months, and who has been compelled to take a complete rest in the USA, will be happy to hear that he is looking forward to returning to Geneva the middle of June. We all wish him a complete recovery and fruitful work in the Lutheran World Federation as well as in our own Federation.

*Inga-Brita Castrén*, who visited the Rhodesias and the Union of South Africa in March, April, and May, will return to Geneva during the second half of May, and remain there until the summer meetings, with the exception of a period of vacation.

*Elisabeth Adler*, following two meetings in which she and several other Federation Secretaries took part — the conference of Latin European SCMs and of the African and Malagasy SCMs in Paris, held in Montpellier, France, in Holy Week, and the conversations between members of the Federation and of the International Union of Students, in Prague, Czechoslovakia, a week later — visited Hungary for a few days. She will now remain in Geneva until the summer with special responsibility for the preparation of the third European Student Pastors' Conference to be held in the Ecumenical Institute near Geneva at the end of May.

*Mauricio López* took part in the meetings in Montpellier and Prague, and after a vacation at the beginning of May will be in Geneva until the summer.

*Bob Bates* arrived safely in Geneva from Ceylon the middle of April, accompanied by his family. He attended the meeting in Prague, and has now assumed, together with Valdo Galland, major responsibility for the preparations for the General Committee to be held in August in Greece, and will go there at the end of May.

*Frank Engel* was compelled to cancel his visit to New Zealand, but is carrying out his program of visitation to East Asia, attending the Executive Committee of the East Asia Christian Conference in Hong Kong and visiting Japan, the Philippines, and Okinawa in April and May.

*Ed Dirks* will undergo a serious operation at the end of May, but hopes to be able to attend the General Committee in August.

*Frank Glendenning* will come to Geneva the middle of May for a meeting of the World Christian Youth Commission.

*Ken Shiozuki* took part in the meeting in Prague, and then visited Czechoslovakia for a few days. He will remain in Geneva until the summer.

*Charles Long* attended the meetings in Montpellier and Prague, and is now giving major attention to final preparations for the Strasbourg conference.

*Valdo Galland*, after a visit to Scandinavia in March, attended the Montpellier and Prague meetings, and is now concentrating on preparations for the General Committee.

*Philippe Maury* took part in the meetings in Montpellier and Prague, and then spent two days in East Berlin. He may visit the German Democratic Republic at the end of May, but apart from this will be in Geneva until the summer.

Preparations for both the World Teaching Conference in Strasbourg and the General Committee are going ahead well and absorbing most of the time of the whole Federation staff, as indicated above.